THE YOUNG EAST

(A Monthly Review of Buddhist Life and Thought)

FOUNDED BY GICHO SAKURAI

VOLUME III — NUMBER 4

SEPTEMBER 8, 1927

DAITO SHIMAJI

(1875—1927)

AN OBITUARY

1) His Priestly and Scholarly Training

Daito Shimaji, the great Buddhist scholar, who died on July 4th 1927 in Tokyo, was originally called by the name Hime Miya,— the name of a distinguished old family, meaning "Princess." He was born on October 8th in the 8th year of the Meiji era (1875) as the second son of the Shinshu priest Hime Miya Dai En (Hime Miya the Great Perfection) in the temple of Sho Nen Ji (the Temple of Superior Mind) in San Go Mura (the village of the Three Districts), situated in the county of Naka Kubi Ki, in the province of Echigo, which with the island of Sado forms to-day the department of Niigata.

He was — as is the rule in priestly families of Shinshu belief — destined for the priesthood and received the name Dai To (Great Equality), which designation denotes one of the virtues of Buddha, whose great mercy bestows the same benefits on all living beings, without any distinction. But in his boyhood he used to be called Hitoshi which is the Japanese pronunciation of the term To (Equality) and an "abbreviation" of the name Dai To. His elder brother, who became the successor of his father by inheriting his temple, was called Chi Sho (Wisdom Light), while his two younger brothers had the Buddhist names Dai Kyo (Great Boundary) and Dai Ri (Great Reason), deriving, like the second son Dai To, the appellation "Dai" (Great) from the name of their father Dai En.

The Shinshu or True Sect — its full name being Jodo Shin Shu, the True Sect of Pure Land — is the greatest sect of Japanese Buddhism, founded by Saint Shinran (1174—1268) and is divided into two principal branches: the Nishi Hongwanji

(The Western Temple of the Original Vow) and the Higashi Hongwanji (The Eastern Temple of the Original Vow). Hime Miya Dai En and his sons belonged to the Nishi Hongwanji. Dai En was one of the best scholars of this sect. In later life he received the highest scholarly title, which the Western Hongwanji can confer, namely that of a "Kan Gaku,"* and he had moreover the rare distinction to receive the posthumous name of Man Gatsu In† (Full Moon Palace).

This accomplished scholar directed personally the religious instruction of the young Dai To.

After he had finished the elementary school of his home-village — probably at the age of 12 — the father received him at a little Buddhist school of his own, where he had to read, together with other boys, the "Shichi So Sho Gyo" or "The Holy Book of the Seven Patriarchs of the Shin Sect" and the "Dai Jo Ki Shin Ron" or "The Discourse on the Awakening of Faith in the Mahayana" [Mahayana Sraddhodpada Sastra]. The object of these early theological studies was not of course, to master the meaning of these difficult books, but to get hold of the Chinese characters, of which they were composed. Continual reading and memorizing was the time-honoured method of teaching, and the young Dai To had to follow it.

One of his class-mates, who also attended this Buddhist village school directed by Hime Miya Dai En, and who is now a publisher of Buddhist books in Tokyo, narrates: From the Sho Nen Ji-temple to the Buddhist boarding school there was a distance of about two English miles. That was a rather tiresome walk in winter time, through the deep snow, and when little Dai To arrived at school, he felt tired, especially as he had already helped in the temple-service in early morning. So he began to nod. The father who always made his son sit at school on his own side, while the other boys were squatting in a half-circle in front of him, soon became aware of it. Without interrupting his lesson, he seized a heavy stick, which was used to strike the gong, and administered from behind a blow on the head of his sleepy son. As the stick was at its end wrapped round with soft leather, it would'nt break his head. The punishment was therefore not as serious as it looked, and

---

* It means literally "making progress in learning." This title is the highest of the five scholarly ranks in Nishi Hongwanji, and the number of priests, to whom it can be given, is limited to ten.

† The title "In" in the Shinshu-sect is always added to the posthumous names of famous priests or of priests of great merit and learning, and is usually conferred by the lord abbot of the Hongwanji personally. The term "In," according to Brinkley's dictionary comprises four meanings:

1) a palace; residence (espec. of a retired Emperor); a Buddhist temple or monastery

2) an affix to the title of an Emperor who has abdicated his throne; hence a retired Emperor

3) a term meaning house and affixed to the names of several public institutions or offices

4) an affix to the Buddhist or posthumous name of persons of the higher classes.

when the boy woke up with a start, his father went on teaching as if nothing had happened. The other boys, with whom Dai To was popular, naturally came to his help, and when one of them thought that his father was going to hit him, passed a warning round the circle, so that Dai To was nudged in time.

At the age of 15 — in the 22nd year of Meiji (1889) — he, together with his father, went to Tokyo, to enter there the still existing Kin Jo Chu Gakko (the Middle School of the Brocade Castle) in Kanda, a large and unsectarian private school. The father, who was then 51 years old, accepted a position as a teacher at the Seminary of the Nishi Hongwanji in Tsukiji, formerly the district reserved for foreigners in Tokyo. So the young Dai To had the good fortune, to remain in constant touch with his father, who continued to control his studies.

Five years later father and son moved to Kyoto, where Dai En became professor at the Dai Gaku Rin (The Forest of Great Learning), i. e. the University College of Nishi Hongwanji. Here he lectured especially on Tendai philosophy, while young Dai To entered the Bun Gaku Ryo (the College of Literature), i.e. the preparatory school of the Nishi Hongwanji University College, comparable to the present Koto Gakkos. In the 30th year of Meiji (1897), at the age of 22, he finished the higher class of the Bun Gaku Ryo. Two years later he graduated from the Dai Gaku Rin, which to-day is called Ryu Koku Dai Gaku (University of the Dragon Valley), and in the 35th year of Meiji (1902) — at the age of 27 — he finished the post-graduate course of the Dai Gaku Rin.

During this student-period he studied, especially under his own father, the following works:

The "Kusha Ron" or "The Book of the Treasury of Metaphysics" [Abhidharma Kosha Sastra] by Vasubandhu, which is the fundamental text of the Hinayana Sarvastivada School,

The "Yui Shiki Ron" or "The Book on the Only Mind" [Vidya Matra Sastra], the fundamental philosophical text of the Hosso School,

The "Yui Shiki Ron Ji Ki," a Chinese commentary on "Yui Shiki Ron" by Jion Daishi, and

The Three Sastras of the San Ron School, namely

a) The "Chu Gwan Ron" or "Book on the Middle Meditation" [Madhyamika Sastra] by Nagarjuna,
b) The "Ju Ni Mon Ron" or "Book of Twelve Gates" [Dvadasa Nikaya Sastra] by Nagarjuna,
c) The "Hyaku Ron" or "One hundred Books" [Sata Sastra] by Arya Deva.

Moreover some fundamental texts of the Tendai school such as:

"Tendai Shi Kyo Gi Shu Chu," i.e. "Commentary on the Collected Commentaries on Taikwans "Tendai Shi Kyo Gi" [The Mode of Four-Teachings] by Mu Nin,

The "Ju Fu Ni Mon Shi Yo Sho" or "The Text which points out the Essential Principles of Keke Tannen's "Ju Fu Ni Mon" [The Gate of the Ten Identities]

by Shime Daishi, and

The "Maka Shi Kwan" or "The Great Meditation" by Chisha Daishi.

To these works was added the study of fundamental Shingon works like:

The "Dai Nichi Kyo" or "Sutra of the Great Sun" [Mahavairokanabhisambodhi Sutra],

The "Ju Shin Hon" or "Chapter of Ju Shin," i. e. Chapter on the Ju Ju Shin [The Ten Steps of Mind] of the "Dai Nichi Kyo," and

The "Shingon Ji Kwan Jo" or "The Text of the Ten Volumes of the Shingon Sect" by Kobo Daishi, the proper name of this work being "Himitsu Mandara Ju Ju Shin Ron" or "Essay on the Ten Steps of Mind in the Secret Mandara."

To state it briefly: the fundamental texts of Kusha, Yui Shiki, Sanron, Tendai and Shingon he studied mainly under his own father, who evidently has been the teacher who impressed him most and who directed his whole mental development. In his post-graduate course he studied also under a high Shingon priest, the Ajari Ueda, who explained to him the "Shaku Maka En Ron," which is a commentary on "Ki Shin Ron" and regarded as an authoritative work by the Japanese Shingon School. Under the same teacher he also studied fundamental Kegon texts, such as "Kegon Go Kyo Sho" or "The Chapter of the Five Teachings" by Genju Daishi, and the "Kegon Tan Gen Ki" or "The Explanation of the Kegon Sutra by searching its Profound Meaning" by the same writer. The study of Shittan and Sanskrit he had started already in the Bun Gaku Ryo, and in this branch of learning Profs. Tokuzawa, Kawakami and Sakaki were his teachers.

In the 10th month of the 35th year of Meiji — the year when he had finished his university studies — he started for India, in order to join Count Kozui Otani, who was at that time already in India, and to visit in company with this former chief of Nishi Hongwanji the holy places of Gautama Buddha. In July of the 36th year of Meiji he returned from India, after having also gained a glimpse of China.

In the 37th year of Meiji (1904) he ascended Mount Hiyei, near Kyoto, situated on the shore of lake Biwa, where the headquarters of the Tendai sect are established, in order to learn there practically the occult ceremonies (Shingon Ji Zo). They form a part of the Tendai religion, which is a combination of an open and a secret cult, or of exoterism and esoterism. The latter is called Tai Mitsu or the occultism of the Tendai sect, which forms a parallel to the To Mitsu cult, the occultism of the Shingon sect,— both To Mitsu and Tai Mitsu being a replica of the Indian Tantrism.

His teacher in these esoteric practices was the Dai Ajari Kwan Cho [the Maha Acaria "Meditation Clearness"], who was then the "Zasu" or lord abbot of the Tendai sect, and the temple, which he selected for his training, was the Go Chi In (the Temple of the Five Wisdoms),

situated high up on the mountain, just below Kompon Chu Do, the main temple of Hiyei-San. During his stay there he searched in the libraries of various temples on and near Hiyei-San for old Buddhist texts and copied them diligently, these copies being still preserved in his private library.

In the following year 1905 he climbed Koya-San, the holy mountain of the Shingon sect, situated in the province of Kii, some hours by rail from Osaka. The main object of this visit was the investigation of manuscripts, which might be helpful for the study of the practical and theoretical To Mitsu (Shingon occultism) of the Chu In Ryu (Stream of the Middle Temple) or Chu In school, one of the esoteric schools of the Shingon sect, still prevailing on Mount Koya.

In the 40th year of Meiji (1907) he received in the baptistry of the Ho Man Ryu (Dharma Mandara Stream) on the Southern Peak of Mount Hiyei the baptism (Kwanjo, sanskr. Abhisheka) of Tai Mitsu (the Tendai esoteric teaching) from his teacher in Tai Mitsu, the formerly mentioned Kwan Cho Dai Ajari,—the Ho Man Ryu being one of the various Tai Mitsu-schools of Hiyei-San.

The title which he received in this ceremony was "Sam Bu To Ho Dem Po Kwan Jo Chin Go Ku Dai Ajari" or "The great teacher who got the transmission-baptism of all three parts and tranquillizes the country." We may also understand this long title as meaning: "The great teacher who tranquillizes the country by transmitting the teaching of baptism of all three parts"— namely of Kongokai, Taizokai and So Shitsu Ji. These three parts (Sam Bu) are the three component elements of Tendai esoterism, while the esoterism of the Shingon school involves only two parts (Ryo Bu), namely Kongokai and Taizokai (The Diamond World or Vajra Dhatu and the Womb World or Garbha Dhatu), excluding So Shitsu Ji (The Completion or Susiddhi), namely the combination of Kongokai and Taizokai.

In the Taisho era, when Mr. Shimaji had already passed middle age, he received from a well known Shingon priest, the Dai Ajari Gonda, the transmission of "Kwan Gen So Jo Gi,"* of "Hi Zo Ki"† and of the Ryobu Mandara. This preparatory initiation being finished, he took his seat in front of the Goma Dan (the fire altar used in the esoteric cult), to get baptized in the style of To Mitsu. In this ceremony he received the secret seal (Himitsu In), the oral secret transmission (Ku Ketsu), the secret writing (Hi Ki) and the ceremonial tools (Mitsu Gu) of the Ya Taku Ichi Ta-schools, i.e.

---

* An esoteric book, written by the Japanese Shingon priest Ho Ju. The title is in English: "The meaning of the harmony of the flute and of the string-instruments,"—the flute symbolising the one Dharma Dhatu (Ichi Ho Kai), the string-instruments symbolising many Dharma Dhatu's (Ta Ho Kai).

† "Notes on the Secret Storehouse,"—a work by Kobo Daishi in 2 vol. containing oral transmissions, received by the founder of the Japanese Shingon sect in China.

of both the O No-school (=Ya) and the Hirosawa-school (=Taku), the first teaching the doctrine of many dharma worlds (Ta Ho Kai), while the second teaches the doctrine of one undivided dharma world (Ichi Ho Kai).*

In the 9th year of Taisho (1920) he added another honorary title to his many priestly degrees, when he was raised to the rank of a "Kan Gaku" of Western Hongwanji, — a distinction which, as we have already seen, his father also had enjoyed.

2) His Career as a Teacher

In the same year when he had finished his academical studies, namely in the 35th year of Meiji, he went to Tokyo, to become a lecturer at the Takanawa Bukkyo Dai Gaku, the "Takanawa Buddhist University," belonging to the Western Hongwanji Sect in Tokyo. The Western Hongwanji possessed at that time two university colleges, one in Kyoto, situated near the Western Hongwanji temple, called Bukkyo Dai Gaku, the other in Tokyo, called Takanawa Bukkyo Dai Gaku, situated in Takanawa, where the tombs of the 47 Ronin's are to be found. At the end of the Meiji era however the Tokyo college was absorbed by the college in Kyoto, as the Nishi Hongwanji had no use for two separate colleges, and the two colleges combined were called Bukkyo Dai Gaku, assuming in the Taisho era the name of Ryu Koku Dai Gaku.

After having lectured here for half a year on the history of Indian Buddhist philosophy, he started on his journey for India. We have already seen, that after his return from Tenjiku he spent a considerable time (the 37th and 38th years of Meiji) on Hiyei-San as well as on Koya-San. It was a period of deep studies in practical and theoretical religion. But he also was lecturing during these years on the two sacred mountains on Tendai philosophy.

So he went from Hiyei-San to Koya-San and from Koya-San to Hiyei-San, to return, probably in the 39th year of Meiji, to Tokyo, in order to become a lecturer at one of the sectarian colleges, which is not quite clear. This call to Tokyo emanated from a well known scholar, named Sei Ran O Uchi, who was a lay Buddhist and had a great influence in the Buddhist world of Japan. He evidently considered, that the new capital needed a talent like that of young Dai To, and that he would find a freer scope for his endeavours in the Kwanto district (i. e. Tokyo and the surrounding provinces), than in the old Kinai (i. e. Kyoto and its neighbouring territories).

Shimaji Daito, after having settled down in Tokyo became soon a renowned teacher, lecturing in the course of time at nearly all colleges, where lectures on Buddhism were given. The Tendai-, Soto-, Jodo- and Nichiren college, the Toyo Dai Gaku, the Nihon Dai Gaku and the Koku Gaku In,— all these institutions requested one after

---

* Cf. footnote on "Kwan Gen So Jo Gi."

the other his services and felt greatly gratified, when Shimaji consented to be enrolled among their teaching staff.

The Tendai college and the Jodo college (the latter formerly being called Shu Kyo Dai Gaku or Religious University) are now, with the Shingon college, united in the Taisho Dai Gaku. The Soto college, belonging to the Soto branch of the Zen sect, is now called Komazawa Dai Gaku, and the Nichiren college has assumed the name of Rissho Dai Gaku. The Toyo Dai Gaku, founded by Enryo Inouye, is Japan's Oriental Seminary, possessing a faculty of Japanese and Chinese literature and another faculty of Indian philosophy, at both of which Shimaji was acting as lecturer. The Nihon Dai Gaku comprises three faculties of law, medicine and literature; in the last one lectures on religion are also given; moreover there is a High Normal School attached to the Nihon Dai Gaku: in both these departments of the Nihon Dai Gaku Shimaji lectured on Buddhism. The Koku Gaku In ("The Palace of National Learning") is a Shinto college, which however does not exclude Buddhism from its program of learning and engages first rate Buddhist scholars as teachers.

The subjects on which Shimaji was lecturing in these various colleges were: Outline of Buddhism, History of Buddhist philosophy and the doctrines of the different Buddhist schools, especially the Tendai doctrine, of which he had a profound knowledge, so that he became soon recognized as one of the highest authorities in Tendai doctrine. The text books, which he used for his exercices in the class-room were the traditional and classical Tendai-, Kegon-, Shingon- and Shinshu texts; he decidedly preferred them to the modern and simplified readers.

In the 8th year of Taisho (1919) Shimaji became a lecturer at the Department of Literature in the Tokyo Imperial University, the highest seat of learning in Japan. The renowned teacher who directed the attention of the authorities of the Imperial University to Shimaji and advised them to make use of his services, was Prof. Murakami, himself a Shinshu priest of the Eastern Hongwanji and a distinguished scholar, who had written epoch-making books and since many years already lectured at the Imperial University with great success on Buddhism.

During four years Mr. Shimaji, without giving up other professorial positions, served as lecturer without chair at the Imperial University. In the 12th year of Taisho (1923) he shared the duties of the second chair of Indian philosophy with the Rev. Mr. Tokiwa. So Shimaji and Tokiwa, who since has made for himself a name in the field of Chinese Buddhist archæology, together occupied the second chair as lecturers. The first chair, which for some years had been occupied by Murakami had, at his resignation in the 12th year of Taisho, been given to Prof. Kimura, a former Zen priest; he afterwards specialised in Indian philosophy and received a prize from the Imperial Academy for a book on the six

Indian philosophical systems. In the 15th year of Taisho (1926) a third chair was established in the faculty of Indian philosophy and given to Mr. Shimaji, who however remained lecturer, while Mr. Tokiwa became professor in charge of the full second chair.

It may be interesting to remark here, that the first chair had been established from funds donated by the multi-millionaire and banker Yasuda, who later on was stabbed to death by an assasin. The second chair had been endowed by Shaku Soen, the great Zen priest and abbot of the Kenchoji in Kamakura, who at his death bequeathed his money to the Imperial University stipulating that it should be used for the development of Buddhist studies, his chair therefore being called the "Zen chair." The third chair — at a rather late hour — was established by the government, also with the special purpose of furthering Buddhism.

All three chairs are officially called "Indian-Philosophy-Chairs." But as the third chair was the chair endowed by the government, it was, as rumour says, converted into the first chair,— No. 3 becoming No. 1 and No. 1 becoming No. 3 —, this change being however of no benefit to Mr. Shimaji, as he remained a lecturer, in spite of having a full chair.

In the first year of his activity at the Imperial University he lectured on "Hon Gaku Mon and Shi Kaku Mon" or "The gate of original enlightenment and the gate of elementary enlightenment," that means on the essence of Japanese Buddhist Philosophy, as developed in the middle period of Japanese Tendai. In the second year he delivered lectures on Buddhology. Two other years he devoted to the reading of the "Kegon Tan Gen Ki," the famous commentary on the Kegon Sutra by Hozo. And this year he had just started for the second time the reading of the "Hokke Gen Gi," the famous explanation of the Hokke Sutra by Chisha Daishi. Besides he used to deliver every year at the Imperial University a course of lectures on the history of Japanese Buddhist philosophy. The deep impression he made on the minds of his students can best be inferred from the voluminous graduation theses which his students had to write under his directions,— the best of them being real mines of Buddhist learning.

In the 9th year of Taisho (1920) Shimaji was also appointed lecturer in Buddhism at the Tokyo Higher Normal School, namely at its "Sen Ko Ka" ("The Faculty entirely devoted to Study"), as the postgraduate course of the Higher Normal School is called. Never before had Buddhism been taught at this school, which trains many of the future teachers of Japan.

In the 14th year of Taisho (1925) he was asked by the Bukkyo Dai Gaku (the present Ryu Koku Dai Gaku) to be chief lecturer at the "Ge Ango" or "Summer Rest"-meeting. These Japanese Ango-meetings correspond to the old meetings of the Bikhus in India during the rainy-

season, and it is regarded as one of the highest honours, to be invited to act as chief lecturer in these meetings. He is called "Hon Ko Shi" and is assisted by two other lecturers or "Ko Shi." Mr. Shimaji lectured at that time during one week every day, especially on the "Small Sukhavati Sutra," and his lectures were exceedingly eloquent as his audience testified.

His last appointment as a teacher was made in April of the 2nd year of Showa (1927)—the New Era of Bright Peace—when he became a lecturer at the newly established Chi Yo Da ("Ricefield for 1000 Generations") Girls' College of the Western Hongwanji in Tokyo and started some lectures on Shin Shu doctrine, which however were soon interrupted by his death.

3) His Literary Work

He has not published much, and there are various reasons for it.

First he was too careful and hesitating, to be a prolific writer. This deep scholar, who would have been an easy winner in any theological debate, was over-anxious of making mistakes, over-critical towards himself, and that prevented him from composing any larger and comprehensive works of his own.

Second he was overburdened with teaching.

Third he was since many years seriously ill, so ill, that he suffered one break-down after the other.

These were quite sufficient reasons for a moderate use of the writing brush.

We may add as a fourth reason the extremely primitive state of the Japanese publishing business. The publishers of scholarly books — not to speak of their confrères in the field of belles-lettres—have not yet discovered the secret of making it attractive for scholars to get their works printed. What possible inducement can a scholar have to send his manuscript to a publisher, if he knows beforehand, that such publishing is only done at a sacrifice to himself and will never repay the amount of time and labour devoted to the book? Most Japanese scholars are therefore satisfied to earn a modest, but safe and regular income as teachers,—and that was also the case with Mr. Shimaji.

Now, as he is dead and will not speak to us any more, we can only regret from the bottom of our hearts, that this man, who was one of the best scholars in the whole realm of Buddhism and one of the greatest specialists in Tendai philosophy, has not left behind more of his teaching in printed form.

Well known to all Hokke-believers is his compilation of the "Hokke Kyo" ("Sadharma Pundarika Sutra"). It has the title "Kan Wa Tai Sho Myo Ho Ren Ge Kyo" or "Collation of the Chinese and Japanese Texts of the Excellent Lotus Sutra" and arranges in parallel form, as the title indicates, the Chinese and Japanese texts of this work. The Chinese translation is by Kumarajiwa; the Sinico-Japanese translation is Shimaji's own work, based on the "Ten Kun"

(the interpunction and translation) ascribed to the famous Tendai patriarch Jikaku Daishi.

This edition of the Hokke Sutra contains several valuable additions, namely:

1) The 28 phrases of the Fu Mon Bon or Kwannon chapter, which are lacking in the Chinese translation by Kumarajiwa, but are found in the Sanskrit text,—translated into Sinico-Japanese by Prof. Takakusu

2) Shimaji's general explanation of the full Hokke Sutra in 56 paragraphs

3) An abbreviated analysis of the Hokke Sutra in the form of diagrams, taken from Chisha Daishi's "Hokke Mon Gu,"—therefore an analysis from the classical Tendai point of view

4) An interpretation of the Chinese technical terms of the Hokke Sutra by Takashima Koen

5) The appreciation of the Hokke Sutra by famous Japanese from Shotoku Taishi to the Zen priest Haku In Zen Ji

6) A collection of Japanese poems refering to each chapter of the Hokke Sutra, extracted from 126 books of poetry.

These additions make this Hokke Sutra by Shimaji especially useful. He once started to publish a "Lecture on the Hokke Sutra" ("Myo Ho Ren Ge Kyo Ko Gi"). This work however was not completed, as the magazine, in which it was published, suddenly ceased to appear. So we must turn to this edition of the "Hokke Kyo," if we want to know how Mr. Shimaji considered this important sutra.

A work of similar style is his edition of the Mahayana "Maha Nirvana Sutra"—the "Sutra of the Great Decease"—on which he spent much of his energy and strength. The "Nehan Gyo Kai Dai" or "Explanation of the Title of the Nirvana Sutra," which really is an explanation of the whole fundamental teaching of this work, forming its introduction, is of special importance.

But most widely known is probably his edition of Shin Shu texts, having for title "Sei Ten" or "Holy Texts" (in German "Heilige Schrift").

This term is the same which is used to designate the Japanese translation of the Bible, and it is remarkable, that Mr. Shimaji used merely these two characters as title, without adding the term "Shin Shu." Other "Holy Texts" of Buddhist sects have been published before, but always under the title "Nichiren Shu Sei Ten" or "Shingon Shu Sei Ten" or "Jodo Shu Sei Ten," but never under the simple title "Sei Ten."

Now what was Mr. Shimaji's intention in selecting this short title, which necessarely implies an allusion to the "Bible"?—

He states in an epilogue to his "Sei Ten":

"Of this Sei Ten it is said from ancient time that it is the first [i.e. the most important] book for belief. The whole essence of religion and philosophy in the East and West is a mere quotation from this Sei Ten, and all principal ideas of old and new religions are necessarily equal to the inner thought of this Sei Ten..... It is the water of life for human beings for ever..... Real free-

dom and real equality, real peace and real righteousness exist only in this Sei Ten. I have received very deep mercy from this Sei Ten since a very long time. Therefore why should not I enjoy this Sei Ten, together with all my brethren and sisters in the whole world?"

These words show clearly, that Mr. Shimaji considered this book not as a sectarian book, but as "the book of books," including the best and highest religious thought and being destined not only for Shin Sect-believers, but for all mankind.

It contains simple extracts from the most important Shinshu-texts in Sinico-Japanese without footnotes or explanations. As Mr. Shimaji states in the epilogue, he wanted to publish afterwards a reference book to this Sei Ten, and moreover the complete texts of Shin shu also with reference books, containing probably his own explanations.

The first of Mr. Shimaji's essays, which attracted the attention of scholars, was his "Ju Fu Ni Mon Ko Gi" ("The Lecture explaining the Doctrine of the ten Identities"), in which he first outlined in a masterly way the differences of the so-called San Ge- and San Gwai- schools of Tendai belief. There followed other essays like "Bukkyo Ken Kyu Ho" ("The Method of studying Buddhism") and the "Kishin Ron Kai Dan" ("The Explanation of Kishin Ron"). Some of his best articles are to be found in the "Tetsu Gaku Dai Ji Sho," the well known Japanese dictionary on philosophy, and in the "Bukkyo Dai Ji E," the Buddhist dictionary, published by the Nishi Hongwanji, whose articles are however not signed by the contributors.

Even quite small essays show his master-hand, the "claw of the lion," as the Romans used to say. We mention his short biography of Toku Ichi, the great Hosso priest and opponent of Dengyo Daishi; the essay on the philosophy of the Kegon priest Ju Rei of Todaiji; and the essay on the philosophy of the Tendai scholar Ho Shin, also a Nara- priest,—all three papers being published in the now defunct "Tetsu Gaku Zasshi" or "Philosophical Magazine." The last essay from Mr. Shimaji's hand was on "Old Japanese Tendai," published in the autumn of last year in a special number of the magazine "Shi So" ("Thought"), devoted to "Buddhist Thought."

A collection of his magazine articles was made by his wife, who compiled three volumes of her husband's writings; two more volumes were afterwards added by Mr. Shimaji himself. To the whole collection of five volumes the general title "Mu Sho Ge Bun Shu" or "The Collected Essays of Mu Sho Ge" was given,—"Mu Sho Ge" being the abbreviation of the name "Mu Sho Ge Kongo" ("The Vajra or Thunderbolt which does not find any obstacle"), which had been given to Mr. Shimaji in some esoteric baptismal ceremony. This collection however has never been published in book-form.

A collection of his lectures, delivered at the Chi Yo Da-

Girls' College and at other places, has recently been published under the title "Tomo Ni Michi O Moto Me Te," which means "Searching the Way Hand in Hand." This book however is not based on any manuscripts written by Mr. Shimaji, but on notes taken down by some of the hearers,— and as these notes moreover have never been revised by Mr. Shimaji, this collection of lectures cannot be regarded as entirely authentic.

4) Rector at Morioka

Already as a university student and before the death of his own father, who reached the age of sixty, he had been adopted by Mokurai Shimaji, a priest of the Nishi Hongwanji, and became engaged to his second daughter, Miss Atsuko Shimaji, whom he married in the 40th year of Meiji (1907).*

The name "Shimaji" ("Island Ground") which he assumed by adoption, was, as a family name, quite new. It had been derived from the village Shimaji in Yamaguchi department, where Mokurai possessed a temple, which he had inherited from his father. At that time, i.e. at the beginning of the Meiji era, it was quite a common custom for priests to adopt new names. In the Tokugawa age and previously, priests had no family names, only their Bikhu-name and the name of the temple, to which they belonged. But with the beginning of Meiji, when the right of existence was so-to-say denied to Buddhism, the priests of this religion found it convenient to assume ordinary names and were even compelled by law, to register such names.

In spite of being a new name, the name "Shimaji" was however already a very honoured one. For Mokurai Shimaji had won a great reputation for himself in the Buddhist world.

At the beginning of Meiji he planned to go to Europe in the suite of Prince Iwakura* and as coadjutor to the lord abbot of Nishi Hongwanji, Count Koson Otani, commonly called Saint Myo Nyo. But the sudden death of the ex-Chief of the Nishi Hongwanji, Kwo Nyo, frustrated this design. Saint Myo Nyo had to stay at home, and Mokurai Shimaji went at the beginning of the following year, in the first month of the 4th year of Meiji (1872) with a party of other priests of the Nishi Hongwanji to Europe. Together with these fellow-priests he visited France, England, Germany, the Netherlands, and afterwards, on his own account, Sweden, Italy, Greece, Turkey, Egypt and Jerusalem. Finally he went to India, to make

* The friend who served as "go-between" in these family transactions, was the well-known scholar Sensho Fujii, who was a teacher at the Bun Gaku Ryo in Kyoto, and is the author of the Buddhist dictionary "Bukkyo Ji Ten." He went to Europe with Count Kozui Otani and then to India; from there he returned to Europe with the intention of continuing his studies, but unfortunately died at Marseilles.

* The Prince started on his journey in October 1871, as ambassador to the United States and Europe, and stayed away until 1873.

the pilgrimage to the holy places of Buddha. No Japanese priest before him had ever made such an extensive journey.

After his return he was of the greatest help to the Nishi Hongwanji by giving advice in many directions. His aim in life was: to break down the prejudice against Buddhism in Japan, to separate state and church, and to make Shinto priests and Buddhist priests independant of each other. He devoted much time to these endeavours in writing and preaching,—and when at last freedom of religion was established by the government, it was mainly due to the efforts of Mokurai Shimaji, who understood how to interest such powerful men as Prince Yamagata and General Kwanju Miura in his plans.

He became chief of the "Shu Gyo," i. e. prime minister of the cabinet of the Nishi Hongwanji, also a member of the committee of the Japanese Red Cross, and he was the first priest to engage in editing a "newspaper magazine" ("shimbun zasshi"). He was also raised to the rank of a "Kan Gaku,"— the same rank, which has been given to his adopted son and to his father Dai En.

He owned two temples in Yamaguchi department, one called Sen Sho Ji or Temple of Full Brilliancy in the village of Wada, where he was born, and the other called Myo Sei Ji or Temple of the Excellent Vow in the village of Shimaji, which latter he had inherited. These two temples he gave to his second and third sons, and Mokurai settled down in Tokyo, where Saint Myo Nyo had presented him with his former town residence in Naka Roku Ban Cho. Mokurai used it partly as a dwelling house, and partly as a meeting and preaching place, and called it "Byaku Ren Sha," —"The White Lotus Society," i.e. by the same name which in the 5th century the famous Chinese priest Eon had given to his society of poets, aesthetes and priests which used to meet on the Ro San mountain.

Mokurai destined this house for his eldest son, who however died in India, and moved in later life to Morioka, in the north of the main island of Japan, the capital of the department of Iwate, where the Gwan Kyo Ji (The Temple of the Oath and of the Teaching) was given to him. It had formerly been an important temple in north-eastern Japan, but when Mokurai took it, was delapidated. He evidently had been entrusted with the mission to raise this temple to its former importance and to consolidate Buddhism in north-eastern Japan, where the Buddhist religion had at that time very little hold, and where Christian missionaries had started their propaganda.

Mokurai however had still too much energy in him, to be entirely absorbed by his duties in Morioka and made from there a trip to Formosa and Manchuria to preach Buddhism.

When he died in the 44th year of Meiji (1911) at the age of 74, he received the posthumous name of "Ri Gon In" or "Without Word," a name being quite in harmony with his name "Moku Rai" or "Silent Thun-

der," which he had in life-time, — both names implying an allusion to Vimalakirti, whose silence in theological debates spoke louder than thunder.

At the death of his adopted father Shimaji Daito inherited the Gwan Kyo Ji in Morioka and became "Ju Shoku" or Rector of this temple. It stands in a suburb of Morioka, called Yo Nai Mura, which became henceforth the permanent registration place of Mr. Shimaji.

It was of course out of the question, that he would give up his residence in Tokyo and his scholarly and professorial career, in order to devote himself entirely to the management of his temple. Nobody expected such sacrifice from him. He did what many other prominent Buddhist scholars had done before him and are still doing: he left his temple in charge of some minor priest and visited it only some times in the year in his vacations, on great festivals and for important funerals, settling ordinary affairs by letter or by occasional messengers. One full week in the year however he would naturally spend in Morioka, namely the week when the "Ho On Ko," the annual thanksgiving meeting for Shinran Shonin was celebrated.

At one of these thanksgiving meetings in memory of the founder of the Shin sect, three years ago, it happened, that the Gwan Kyo Ji burnt down. It was noon-time. A great crowd of believers were assembled, and the meals were being prepared in the temple-kitchen. Suddenly the fire on the hearth got beyond control, enveloped the kitchen and spread to other parts of the temple. Some inner decoration, some Buddha statues and books were saved in a hurry; but of the building itself only the pillars remained standing, the water supply being scanty.

This misfortune impressed Mr. Shimaji deeply. When he saw that there was no more hope of saving the temple, he knelt down outside the precincts, his hands resting upon the ground, looking intently in self-mortification at the burning building, until it was consumed by the flames. Cushions and straw matting he sternly refused in spite of his poor health. It was evident that he felt himself responsible for what had happened. Friends who knew him and his deep sense of responsibility were afraid that, in despair, he might suddenly rush into the flames. Two strong men were therefore placed at his side, to prevent his self-destruction.

One year afterwards the temple was re-erected in more modern style,—and the promptness with which it was rebuilt, proved how much the parishioners sympathized with Mr. Shimaji, to whom contributions were given ungrudgingly.

At the celebration of the Ho On Ko and on similar occasions, this profound scholar could preach very simply, emphasizing that faith was all, and that, compared with the sincerity of heart, scholarship was nothing. When, on the last Ho On Ko, he preached to the people of the north-eastern province, he

said in his sermons, that probably he saw them for the last time, and that very likely he would never see them again. He admonished them to think deeply of their own death and to be thankful to Amida, by whose grace all of them would be saved. After this last thanksgiving meeting his illness took a turn for the worse, and it became clear that his strength was gradually deserting him.

Already years ago, on account of declining health, he had to resign his duties as tutor of the young Count Akira Otani. The count, who is the heir of the Nishi Hongwanji and will replace the acting lord abbot, his uncle, as soon as he is of full age, was first received in Mr. Shimaji's house at the age of 6 or 7 in the 6th year of Taisho (1917). He remained there, notwithanding that Mr. Shimaji's wife died in the meantime, until the 13th year of Taisho (1924), i. e. until the moment, when he had finished the primary school and could enter the middle school of the Tokyo Higher Normal School (which by the way, has the reputation of being the best middle school in Japan).

Mr. Shimaji, who had to look after four children of his own, nevertheless took his duties as foster-father of the little count very seriously, and just for that reason he insisted on being relieved of these extra duties, when he found that they were weighing too heavily upon him.

5) The Man, as I knew him

It was in the midst of the world war. Since several years I had, with the help of my faithful collaborator, the Bungakushi H. Hoshino, studied the life of Dengyo Daishi, the founder of the Japanese Tendai sect. When we turned to the examination of Dengyo's most important work, the so-called "Ken Kai Ron" ("The Essay which makes clear Morality"), we became aware, that we could never master the difficulties of this controversial writing without the help of a specialist in Tendai philosophy. The only man who could help us, was Shimaji Daito, and we went to him, asking him to assist us.

He hesitated a while. But I was fortunate enough to overcome his conscientious objections, and soon we had entered into a thorough discussion of Dengyo's work. That was the beginning of a friendship, which death has now cut short.

When our discussion of the "Ken Kai Ron" was finished, Mr. Shimaji explained to me in the following years the fundamental problems of Tendai philosophy, and when he considered this task settled, he proposed to devote some other years to an outline of the whole of Buddhism.

More than ten years passed in this way,— every meeting with this wonderful man opening to me new vistas and convincing me, that, after all, it had been worth while to go to the "Ultima Thule" of this terrestrial globe. He prepared for me a new home in a new world, compensating me for much of what I had left behind in the old world and endowing me

moreover with treasures, which the continent from which I came, does not possess.

Mr. Shimaji had a preference for the district round the Shinto Shrine of Hakusan (The White Mountain) in Hongo, which is at a short distance from the Imperial University, and he always selected his residence in this part of Tokyo, When I first went to him, he lived in a house just opposite the residence of Mr. Ema, a former member of Parliament, who is well-known in the capital on account of his mental-concentration-circles, which he arranges for people who wish to be successful in life. When we were pondering over some abstruse text of Buddhist ethics or metaphysics, sitting beneath an old framed engraving which showed Dr. Martin Luther surrounded by his friends translating the Bible, it often happened, that our peaceful study was interrupted by a shrill Zen-yell, coming from Ema's house.

After the death of his beloved wife, who suddenly died in the prime of her life, Mr. Shimaji moved to the Toyo Dai Gaku (Japan's Oriental Seminary) and took there the house of the late Enryo Inouye, the founder and former principal of this school. It stands in the middle of the school-compound, overlooking the courtyard. Here the trumpet-signals which announce the intervals of the lessons, were a frequent disconcerting sound, which broke in on the heavenly music of the 25 Bodhisattvas, to which our mental ears were listening.

From here Mr. Shimaji, who became more and more ill, moved to a small house which was only a few yards distant from his first house and which overlooked the square of the Hakusan shrine. After a couple of years, on the advice of his doctor, he gave up this house and rented another one still nearer the Imperial University, in Nishi Katamachi, in the most restful and idyllic part of the Tokyo "Quartier Latin," the "buono ritiro" of many renowned scholars.

In these four houses, when his sickness did not prevent him from working, I spent nearly every week several hours with him, which always were devoted to Buddhist studies.

The object of these studies was a purely scholarly one. There was not the slightest wish on the part of Mr. Shimaji, to make of me a proselyte of Buddhism. He even hated the idea, that our discussions could be misunderstood by others in this way. His only aim was, to transmit to me his innermost thought on Buddhist philosophy, leaving it entirely to me, what stand I might take in reference to the Buddhist religion.

With Buddhist metaphysics are most intimately connected the Buddhist ceremonies. They are, as far as classical Mahayana Buddhism is concerned, the outer expression of the inner mind of Buddhism. A knowledge of these ceremonies is therefore indispensable for any serious student of Mahayana Buddhism. Mr. Shimaji was well aware of it, and he, in spite of being a priest of the "True Sect," which through principle rejects the

complicated cult of the old schools, made a deep study of Tantric and other old ceremonies.

He used to say, that the only way of studying ceremonies, was to take part in them. I remember having attended together with him two ceremonies (besides many others, which I attended alone): the one in a Zen temple in Azabu, where the layman's-kesa (the Buddhist sacerdotal robe) was solemnly presented to me by the famous chief of the Soto sect, the late Rev. Hioki Mokusen; the other in the Tendai temple of Den Po In in Asakusa, standing in the ground of the Asakusa Kwannon where a Kwanjo ceremony, i.e. a ceremony of baptism was celebrated, in which I threw the flower on the mandara and received the name Dai Nichi.

For the Shingon philosophy, being affiliated with the Kegon philosophy, Mr. Shimaji could only show great interest and admiration; but he was averse from popular Tantrism, which is satisfied with the outer form only and too often degenerates into superstition. To Zen teaching he also gave his respect; but Zen, being no philosophy, contained no sufficient nourishment for this philosophical mind. He always regretted that the Zen scholars remained standing in the antechamber of philosophy and did not enter into its sanctuary.

The philosophical system, which offered a real home for his ever inquiring mind, was the Tendai philosophy, and the principle of "en nyu san dai" — of the three truths of the empty, the temporal being and the middle harmoniously amalgamated — was always present in his thought. But as a true Tendai scholar, he did not consider even this formula as a final one. He always emphasized, that beyond the highest formulation of the True Reality a still higher one is possible. He was therefore, mentally considered, comparable to Euphorion, having for his motto:

„Immer höher musz ich steigen,
„Immer weiter musz ich schaun."
[Always higher I must climb,
Always wider I must look.]

To superficial observers Shimaji Daito may have appeared as a scholar, who was only moved by curiosity, who has tasted of all and taken nothing very seriously, who, as a teacher, was connected with a great many different circles, but really belonged to none.

This appreciation would however be entirely wrong. The fact is, that his mind was too large to be confined by a small horizon, and too active to remain constantly posed at one and the same look-out. He liked to envisage Buddhist problems from many different points of view and constantly changed his focus. But his convictions never changed, and never has his occupation with Buddhism been to him a mere game.

In spite of the variety of his philosophical interests, he kept faithful allegiance to Tendai philosophy, and religiously he was always a true believer in Amida, a sincere Shin sect priest.

His duties as a priest and as

a scholar he has always taken very seriously. About one year before his death he confided to me, that on account of his incurable sickness and for other reasons there was no hope for him of ever getting a full professorship at the Imperial University, and that therefore he would have no chance of gaining great official influence at this seat of learning and of making such influence useful for Buddhist scholarship. Therefore — he told me — he had selected another way, namely the traditional way of classical scholars: to devote himself as much as possible to a few chosen disciples and to transmit to them the best, that he had to offer.

I was fortunate enough to belong to this small selected circle, being the eldest member of it, in fact older than our "Guru." What a pity that I was not the youngest!

I was not present at his death-bed. But his thought turned to me in his last hours; he was trying to speak of me, when he could scarcely speak any more, and recommended his foreign friend to the care of some younger disciple. Evidently a fugitive hope caressed him in his last hours, that the causes which had connected us would bear some fruit, which would be of benefit to the Western world.

He had never seen the West himself, and he had no specially deep knowledge of Western thought, being firmly rooted in the East and in the scholarship of the East. But he knew enough of Occidental, in particular of German philosophy, to have a high admiration for it. He shared my conviction that Oriental philosophy must be brought into closer touch with Western philosophy, and that the flower of this Oriental philosophy, namely Buddhist philosophy, ought to become better known in Europe as well as in America. We have often spoken of this problem together, and I always heard him maintain, that it could only be solved by scholars and in a scholarly way and not by any kind of propaganda.

It has been a bad chance for him, that he belonged to a time, which is distinctly one of transition,— a time, which has done away with old values and has not yet found any new values, which has produced most wonderful achievements in the range of material progress, but has become terribly impoverished in the field of ideals.

Who will seriously maintain, that this impoverishment is only limited to the West and is not to be found in the East,— that especially Japan is free from it?

Shimaji had surely to suffer from the materialisation and spiritual confusion of his age. There cannot be any doubt whatever, that his great talents would have been still more appreciated, and that his way through life would have been much easier and, towards the end, less of a "*via dolorosa*," if he had not lived in an age, which has very little use for religion and metaphysics.

But on the other hand, it has been extremely profitable to others, that he lived just at such a time. In the darkest period it is of the greatest importance,

that there are men, who are able to hand on the torch of the true light. In an epoch, when the bridges which connect us with the past, seem all to be broken, it is of the first necessity, that there are men, who maintain the connexion with the past. In a period, when science itself is inclined to prefer any cheap modern imitation to the genuine article, and has lost touch with the great models of classical time, it is of the utmost value, that there are men, who know the classical tradition and save it from utter oblivion. Such purpose Shimaji has served in the hands of destiny.

His name will, in the history of the Japanese Buddhism of the Meiji- and Taisho era, be associated with the name of Murakami, the retired honorary professor of the Tokyo Imperial University, at present director of the Otani Dai Gaku (the University of the Higashi Hongwanji) in Kyoto,— and with the name of Maeda Eun, another renowned Tendai scholar, who is now director of the Ryu Koku Dai Gaku in Kyoto,— as one of the great modern scholars of classical training, who specialized in Chinese and Japanese Buddhism and may therefore be called preservers of tradition. Other Buddhist scholars of modern Japan have certainly done great and meritorious work in the field of Indian and Tibetan Buddhism. The three last-mentioned scholars belong to the realm of Chinese and Japanese Buddhism, and it is mainly due to them, that the importance of this field of research has once more become acknowledged by the younger generation of Japanese orientalists.

Shimaji, as has been freely acknowledged, was the natural heir of Maeda Eun and Murakami. Nobody will be in a better position to measure the loss inflicted to Buddhist scholarship by the death of Shimaji, than these two venerable scholars.—

It has been said, that there are two ways of developing the problems of religious philosophy: the one way "from above," starting from abstract notions, and the other "from below," starting from personal experience. Mr. Shimaji's way of approaching the problems of religious philosophy was decidedly the first one.

I cannot imagine him without his books,— books, like oxygen, being a necessity to him. He constantly bought new books, which in most cases were very old ones, as he considered it as one of the duties of a true scholar to save valuable old books from being scattered and finally becoming lost to scholarship.—

So I have known him for years, surrounded by his books, sitting in his "cité de livres" — coughing ..... coughing ..... coughing. It was not consumption, which undermined his health; it was another, not less deadly, but slower working disease, called in German "Lungenbrand." It burns hole after hole into the lungs, the insiduous malady leading from crisis to crisis to the ultimate collapse. But in spite of his dreadful agony, he continued to teach,

and he did his utmost to continue his discussions with me and a few of his younger friends.

A posthumous name has been given to him by Count Sonyu Otani, which, if not selected by himself, fits him admirably, namely the name "Sho Yo In," meaning the "stroller" or "rambler."

He has been a "stroller" over many fields of Buddhism, in fact over the fields of all twelve sects, his mind always refusing to be tied by any narrow conception. And he could also be called a "stroller" from a social point of view. In spite of the correctness of his private life, there was something of a Bohemian about him, or to speak in more classical language, something of a Sennin. Dshuang Dsi's wonderful book, called the "True Book of the Southern Flower Land," opens with a chapter, entitled "Sho Yo Yu" or "Strolling." Let us connect Mr. Shimaji's posthumous name with this classical book of Taoism, and we shall understand his inner character still better.

When in happy moments of relaxation he prepared a cup of "usu cha," or powdered tea, for me, telling me with an engaging smile some innocent joke, then his deeper nature was exposed, the nature of a man, who did not care for worldly honours and success and appreciated nothing higher than freedom and unrestraint.

He was on intimate terms with the "almighty" Prince Yamagata, who already had been a friend of his father-in-law Mokurai, and he also knew Mr. Hara, the influential leader of the Seiyukai, who belonged to Morioka, like Mr. Shimaji. If he would have been "a man of the world," he would have courted both these prime-ministers. But the only way, which the "stroller" did not like to walk, was the way of patronage, and he was more than satisfied, when Yamagata presented him with a fur-coat and a walking-stick.

As a good sower he has scattered his seeds. May the harvest recompense his efforts.

BRUNO PETZOLD.

WHAT OF THE FUTURE?

To explain the reason for my writing under the above caption, I should like to say at the outset that as a Westerner, I naturally look at the Dharma of the Buddha thru different glasses to those used in Japan.

During the first thirty years of my life, I was a devoted and active orthodox Christian. Happily at that period of my life I came in contact with other thought which caused me to stop and inquire into the religion of my birth and upbringing. Within a few years I discarded it entirely and without any "qualm of couscience" —whatever that is. In throwing overboard Christianity, no regrets have ever arisen. Continued critical study has only confirmed me in the wisdom of my act.

Having what is known as a religious temperament, I turned my attention to the study of Oriental religions and came in contact with Buddhism. Here I found myself at home. Everything in it seemed so familiar that I had only to read it to make it my own. As the Teaching began to occupy my thoughts, filling them to the exclusion of all else, I found Christianity antomatically dropping out of my life.

This I found and can testify with no uncertain voice: The Dharma of *the Buddha* satisfies. The quality of solidity permeates it. In it I found assurance, certainty and my mind became at peace. Its cool, calm commonsense captured me. The more I studied it, the stronger became its hold. It proved such refreshing satisfaction after the mystery, emotionalism, narrowness and general cant of the Semitic creed discarded.

A well-known Christian writer on Buddhism wrote me a letter recently in which he asked me to tell him what I considered the "motive power" in Buddhism. I replied in part by stating that "I drew my 'motive power' from the fact that I had tested Buddhism by the criteria of science—experience, logic and reason. Therefore when I spoke, I spoke with courage, knowing the Teaching to be *true*." What better source of "motive power" could I have than that?

In Japan, I have often been called a "Hinayanist" and occasionally an ill-concealed sneer accompanied it. Be that as it may, at least, as a so-called "Hinayanist" I studied the *Buddhism of the Buddha*—the source of my "motive power."

Having drawn my inspiration and won my intellectual freedom and enlightenment from the original—according to critical scholarship—Dharma, naturally, as I stated at the outset, I look at the Teaching thru different glasses from those used in Japan.

Now, I am not starting an argument nor am I dictating to any follower of or believer in the so-called "Japanese Buddhism"; I am merely stating my own view in an open-handed way. The Buddha always insisted upon the disciple inter-

preting the Doctrine as he sees it. Therefore the same privilege holds good for all who are His disciples. But what occupies my thoughts as I look around on the condition of Buddhism as practised in the temples is this: There must be a return to the study and preaching *and living* of the Buddhism of the Buddha.

In general terms Buddhism as it is in Japan is but a system of metaphysical speculation—a fetter the Buddha called it. Where there is speculation of this kind there is but little *life*. When the intellect is engaged in wrestling with unknowables —which are always inessentials —there is always a lack of definite practical culture. Speculation, perhaps, appeals more to the average mind than the effort to remove the cankers from the heart. Yet it is the removal of the cankers that *proves* where intellect only *speculates*. The Mahayanist in his speculation about the nature of Buddha is in the same boat as the Christian who speculates on the nature of God. Yet the Buddha—who *knew* because He had *realised*—maintained absolute silence when questioned on the point. His early disciples "maintained the noble silence of the wise."

With speculation arises ceremony—another fetter the Buddha called it. With ceremony arises magic and priestly powers and creeds, hence the whole category is contrary to the honest Teaching of the Buddha, and stigmatised by Him as Ignorance—*The* fetter that binds to Samsara.

Ceremony in its various expressions leads from the Holy Path. It develops emotionalism and dependence upon outward forms which are not necessarily "an outward sign of an inward grace." Briefly, ceremonies are hindrances.

We are living in a New Age, a New Age of wondrous import and which is changing the entire thought of the world. Thru our modern discoveries the intelligent mind is revaluing its religion. Christianity has been found wanting and has proved inadequate. The few ministers left are busy apologising for it! Now, the position and question that arises before us is this: The educated young men of Japan are not interested—in general terms—in Buddhism; in many instances they have expressed to me their contempt for it and in particular about certain very prominent heads of sects. The average bonsan is beneath their consideration and respect, the temple preaching nothing but the same "stupid old story." Plainly, they have turned their backs on Buddhism.

On the other hand, Christianity is gathering a little band of them in. The bonsan appears to be utterly ignorant of Christianity, the Bible, its history and critical study, and is therefore helpless in the face of this re-imported religion. In this New Age does not the average bonsan prove inadequate?

(Between parenthesis I should like to say that I even came across many followers of Shinran who did not even know who Shinran was and asked to be enlightened about him! I even came across bonsans who had

never read the Christian Bible and only two who had studied Christianity from an historical standpoint in the United States. Complaints are made that Christian missionaries do not study Buddhism, but "people living in glass houses cannot afford to throw stones").

The Buddhist church of Japan has to do something at once. Of course, if it feels it should not change and modernize, or it simply does not care whether it lives or dies, well, there is nothing more to be said. That the educated young man of Japan *needs* true religion to guide and inspire him needs no contradiction. But who is to give it to him? Who is to inspire him?

To offer my own solution of the problem is a simple matter, and that is: Return to the Buddhism of the Buddha. Surely it is obvious when we seriously contemplate the modern attitude that the Buddhism—mainly in terminology only—of the local Shonins and Daishis—I am not writing this in any disrespect—*is inadequate*. Japanese Bnddhism needs a *revaluing in the light of modern thought*.

There are two reasons why I offer this solution. One is from the intellectual aspect and the other from the aspect of *Life*. Let us deal with the first.

The Buddhism of the Buddha is *scientific*. We see there our modern psychology, biology, physics, chemistry and astronomy *anticipated*. The Buddhism of the Buddha can be interpreted thru modern science, either by actual scientific teaching or by scientific analogy. Now *this is the modern requirement*. This is why it appeals to our Europeans, and this is why we British and Americans see Buddhism *thru different glasses*.

The second reason is that of *Life*. The Buddhism of the Buddha teaches us freedom and how to break the fetters. It teaches us that it is by *personal effort only* and *mental culture* that we can find this deliverance. It teaches us that we *must* live the life, if we are to win to Buddhahood. Sutra reading, ceremony and sermons on our local saints—perhaps they have re-incarnated again among us—*never* freed any one from ignorance. There is no evidence available that anyone won Enlightenment thru *belief* in these things. The Buddhist church of Japan must take stock.

In view of the last reason I should like to quote the Dhamma-Dayada-Sutta of the Majjhima Nikaya. There we read that the Buddha in addressing the monks said: "Seek to be partakers, monks, not of the world's goods but of my Doctrine; in my compassion for you, I am anxious to ensure this. Should you be partakers of the world's goods and not of my Doctrine, then not only will you, my disciples, be blamed for so doing, but also I, as your Teacher, should be blamed on your account." (This is the earnest exhortation of the Buddha for His disciples to be "in the world but not of the world" and needs no comment.)

Later on in the evening Sariputta addressed the monks and put to them the question of the manner in which, while

the Blessed one leads the Life Apart, do they or do they not cultivate the same detachment of the Inner Life?

The monks evaded giving a direct answer—an attitude not unknown these days—and invited Sariputta to answer his own question which he did as follows:

"The respects," he said," in which the disciples do not cultivate the detachment of the Inner Life are three: 1. Some monks are trebly blameworthy because of their indifference: 2. The neglect of mental culture: 3. The desire for worldly things, a scant knowledge of the Doctrine, easily backslide and resent a monk's life."

To contrast this, Sariputta continued: "The respects in which the disciple cultivates the detachment of the Inner Life are three: 1. Some monks are animated by the spirit and example of the Blessed One and cultivate aloofness in the Inner Life: 2. The pure states of mind are cultivated: 3. These monks are firm in the Doctrine and therefore firm against the urges of the personality."

To bring all monks to a sense of responsibility and to keep the Buddha, the Order and the Doctrine free from blame, Sariputta reminds them of the Middle Way which gives eyes to see and makes us know, leading us on to peace, insight, enlightenment and Nirvana, the Middle Way being the Noble Eight-Fold Path—generally omitted in Japanese Buddhism.

In the Maha-Gosinga-Sutta the Buddha tells us who the Shining Light is, "Now hear from me" He said to the monks, "what type of monk would illumine Gosinga Wood. Take a monk who, after his meal on return from his round for alms, seats himself, with legs crossed, with body upright, with mindfulness on the alert, and with resolve not to leave his seat till, by starving them of subsistence, his heart is Delivered from Cankers.—Such a monk, Sariputta, would illumine Gosinga wood."

It is very evident that we must revalue Buddhism in the light of our personal lives. The one big thing in Buddhism lies not in an ultimate Enlightenment, *but in the Path that leads to It.* It is impossible for a man to become an expert mechanic before he has learnt the use of the tools and other essentials that culminate in efficiency, so it is likewise impossible for a monk to win the End of the Path *until he walks the Path that leads to It.*

Buddhism, when lived, that is, when the heart is delivered from the Cankers, when the pure states of mind are cultivated, produces *the* Superman —that is, the man who has won to the "more" as Eucken expresses it. How many of these supermen are to be found in Japan?

With the advance of modern knowledge, new demands and new values and interpretations, it is obvious, if Buddhism is to be a *living* factor in and the guide of men's lives, the bonsan has to shake off the traditions that suited—if they did suit!—past generations and become

modern in every sense of the word so as to meet the demands of the modern mind. It is worse than useless for him to explain Buddhism thru the beliefs of men who knew not science; he must seek to learn how to interpret it in the manner suitable to the age. In addition to this, he must seek to interpret *his life* in the light of the Holy Path. In current terminology, the bonsan must be converted—that is, he must change his mind.

It is useless to cry out that the age is degenerate. What age is not—according to some minds? But I ask, why *is* the age degenerate? Many years ago I read "Like priest, like people," and that explains.

Personally, I do not think the Age degenerate. I think the Age is captivated by materialism and sensualism; but where is there an example to prove that there is a Higer Life, a Life Apart that contradicts all forms of sensualism?

Are not mostly or nearly all bonsans married? Have families? Have inherited property and other worldly goods? There are but few priests who live the true Buddhist life of possessionlessness. Priests who see nothing but degeneracy are not only weak in character but do not understand the Doctrine which explains *why* men are degenerate. Truly it is the bonsan that first needs salvation.

Japan needs a purified priesthood, a possessionless priesthood, a priesthood on the Noble Path of Effort. Without this, the future is not healthy; with this, the future is assured. Who will be the first to come apart and live the Life Apart? Who will be the first to bring about the superman of the future? Let us return to the spirit of the Buddhism of the Buddha.

M. T. KIRBY.

THE DARKNESS

The darkness of centuries is dispersed at once as soon as a light is brought into the room. The accumulated ignorance and misdoings of innumerable births vanish before the single glance of the Almighty's gracious look.

RAMAKRISHNA.

NATURALIZED HINDU PRIESTS AND JAPANESE CULTURE

I

THE sight-seeing trip of foreigners to Japan will never be complete, if they fail to see Nara, a small town in the Province of Yamato, which is famous for its great and ancient Buddhist temple Todaiji containing a great statue of Buddha. Almost untouched by the influence of Western civilization, the town is an art gallery in itself, overburdened as it is, with celebrated Buddhist temples and ancient objects of art of Japan. Nara had seen its better days as the capital of the Mikado about twelve centuries ago, and if you make a pilgrimage to the town for a couple of days, you will never fail to visualize the glory that was Nara, the birth-place of the Buddhist civilization of ancient Japan.

The flower of the Buddhistic civilization which bloomed in full in the so-called Nara Period, is the outgrowth of happy admixture of the Chinese Tang civilization and Hindu culture, both of which were introduced into Japan before that era. Strictly speaking, the Chinese civilization which attained its highest point in the Tang Period can hardly be said to be the creation of the Chinese alone. With the aggrandisement of the Tang dynasty, webs of communication were extended to all directions, which, naturally, brought forth foreign culture and prosperity to the Chinese Capital. To make matters going more smooth for foreigners, the Tang Emperors, who resorted to the "open door" policy, were liberal and tolerant towards "foreign devils" and exotic culture and allowed them to enter the civil service of the Chinese court, according to their merits and abilities. Under such circumstances, it was neither a strange case nor special favour to the Japanese that such men as Abeno-Nakamaro and Fujiwara-no-Seika, Japanese official students sent to China, were appointed Chinese civil officials by the Tang Emperors. Beside, there were pretty many "foreign devils" i.e., Hindoos, Turcomen, Persians and even Arabians who became office-bearers of the Chinese court. And, on the part of the Chinese, many a Chinese priest was ordered to Turkestan and India to pursue their religious researches, while in exchange many priests of Turkestan and India were sent to the court of the Tangs for the purpose of carrying out religious propaganda and translating the works on Buddhism.

Such being the case, it is not an idle speculation to observe that the Chinese civilization is the outgrowth of the happy admixture of the Chinese civilization and other foreign culture such as originated in India and other countries of Islam.

In consequence, we can well imagine that the Japanese priests or students sent to China in those early days came, direct-

ly or indirectly, under the influence of the exotic culture of India and other Mohammedan countries; and, in this connection, it is especially noteworthy that the foreign culture of India, Persia and Turkestan was introduced into Japan directly by those "foreign devils" who arrived in Japan across the China Sea. A certain An Ju-Pao (安如寶), a native of Bokhara, who is credited to be one of the disciples of the Chinese high priest, Chien Chen (鑑眞), came to Japan in the reign of Koken Tenno, 754 A.D. Establishing himself at Nara, An Ju-Pao was, by Imperial order, engaged in the work of constructing the Toshodaiji temple in which task he completely succeeded, and, in recognition of his meritorious service, he was appointed a vice-bishop in later years and finally, a "baptist" of Kwammu Tenno, Empress Kwammu, Crown Prince and other members of the Imperial Family. There were two more non-Chinese priests who came from Turkestan. One of them, who was named Chun Fa-li (軍法力) was a native of Kun Lun (崑崙), being known as a skillful sculptor, and he made a wooden statue of "Miroku" or "Maitreya," at the auditorium and that of "Yakushi," or medical god, at the Golden Hall of the Toshodaiji temple. The other was Shan Tsung (善聰), who was a native priest of Indo-China (瞻波國), though of his life and career in this country very little is known.

Of all these non-Chinese priests, the most noted one was Bodhi-sena (菩提仙那), a Brahmin priest who arrived in Japan and was naturalized in the reign of Shomu Tenno, 736 A.D., when the Japanese vice-envoy to China, Nakatomino-Nashiro (中臣名代), returned to the court of the Mikado, accompanied by Tao Hsuan (道璿), a Chinese priest. Beside him, also came to this country a Persian named Li Mi-i (李密醫), who was probably a medical practitioner.

Bodhi-sena first came to China via the southern sea with the object of associating with the then living Buddha, Wen Chu Pu-sa (Manjushri 文殊菩薩) of Wu-tai-shan (五台山), the Mecca of Chinese priests, and then he crossed the high waters of China to Japan, perhaps at the request of the Japanese envoys or priests to the court of the Tang Emperors. It is believed that he was inclined himself to see the flower of Buddha's gospel flourishing in the strange land of the gods—Japan.

The Indian priest was allowed to live at the Daianji temple by Imperial order. Due to his great knowledge and high character, he was soon appointed an abbot and became the chief priest on the occasion of the dedication ceremony of the great statue of Buddha which was dedicated to the Todaiji temple. He died at the age of 57 in the reign of Junnin Tenno, 760 A.D.

There was another non-Chinese priest named Fuh Che (佛哲), a native of Indo-China, then called Champā, who came to Japan accompanied by Bodhi-sena and was naturalized.

II

As to the religions and other cultural influence of the Brahmin priest Bodhi-sena and Fuh Che of Indo-China on the Japanese in those days, it cannot be too much emphasized from the standpoint of the national culture of this country.

In the first place, it should be pointed out that the development of the Kegon sect in the Nara Period owed Bodhi-sena a great deal and the development of the Kegon sect had much to do with the construction of the great statue of Buddha at the Todaiji temple, which was and still is a great wonder and inspiration to the Japanese at large. Secondly, we should remember that Bodhi-sena and Fuh Che were the first foreigners who introduced Sanskrit into Japan.

As Bodhi-sena was a master incantator, he is believed to have propagated the sacred message of Buddha. He also brought with him to this country a Buddhist book of about one hundred pages in Sanskrit.

Fuh Che too brought over many books in Sanskrit and is credited to have been a man deeply conversant with Siddham (悉曇). It was, however, only after the Heian Period, about the year 806 A.D. that the learning of Siddham developed in this country among Buddhist priests and scholars when such noted Japanese priests as Kukai, Yennin and Yenchin brought over many Sanskrit books to this country from China. Nevertheless, we can safely say that the first seed of the learning of Siddham which proved a great help to the development of the phonetic science and pronunciations of Buddhist words in this country had been already sown by Bodhi-sena and Fuh Che in the Nara Period.

It is indeed a matter of great interest to Japanese scholars to see today a Sanskrit book written by no other personage than Shomu Tenno, dedicated to the Todaiji Temple.

Last, but not least, it is much noticeable that the music of Indo-China (林邑樂) was introduced into Japan by Fuh Che himself. According to the biographical story of Bodhi-sena, which was handed down to the Daianji temple, Fuh Che mastered the three kinds of music, namely, Bosatsu (菩薩) Bairo (陪呂) and Batto (拔頭) of the music of Indo-China, while he was still in his native country, and he taught the music to his Japanese disciples at the Daianji temple. On the grand occasion of the unveiling ceremony of the great statue of Buddha, the music was dedicated to the statue of Buddha and was greatly appreciated by the Mikado.

Since that time, the music has become the favourite piece of the Daianji temple and was often performed on the occasion of extending the national ovation to the Chinese and Korean envoys who were accredited to the Mikado's court.*

M. TABA.

---

* With reference to this articles, readers are recommended to read a series of articles by Dr. J. Takakusu entitled "What Japan Owes to India," which appeared in Vol. I, Nos. 3, 4, 5, 6, 7, 8 and 9 of the *Young East* —Editor.

A TYPICAL SON OF JAPAN

TOWARD noon on September 8, 1915, a train halted at the Okinajima Station of Iwaki Province in the scene of noise and hurry unusual at such a small country station. Outside the wicket many people in full dress, including some officials from the Prefectural Office, stood in lines along both sides of the main street as if they were waiting for the arrival of a high official. Then, through the wicket, there appeared before the crowd of people a gentlmen in a plain dress. To the country people, it seemed that wisdom and knowledge were radiating from the bright eyes of the gentleman. Some officials from the Prefectural Office were about to step forward to salute him on behalf of the local Governor. At the instant, however, the gentleman caught sight of an old woman in a clean but coarse kimono. "Oh, Mother! Mother! I am, I am Seisaku, your son!" He rushed to the old woman, threw his arms around her neck, and embraced her tightly, while addressing her in a faltering tone of voice, "Mother! Mother! Do you recognise me, I am Seisaku, mother!" The old woman looked up at the gentleman's face, looked and looked about him as if she were suspecting her own eyes. Then she cried out, "O, really! you are my Seisaku! I am glad, I am very glad, that you have become such a big man. But now you must thank those gentlemen from the Prefectural Office. They are here to meet you by the special order of the august Governor." At the words of the old woman, the gentleman took notice for the first time of the officials and the numerous villagers who had gathered at the station to meet him. He stepped toward the officials, who were apparently from the Prefectural Office. He held out his hand to one of them and said, "I am sorry that you have troubled yourself to come here to meet my unworthy self."

"Oh, don't mention that," said a few of the prefectural officials in chorus, "On the contrary, we deem it our great honour that we have been ordered to meet you on your return to our country, for all the people of the Iwate Prefecture, nay, all the people of Japan, are very proud of you." They were right. It was indeed, not only the Iwate people, but all the Japanese people that were proud of him, because he was no other than Dr. Hideyo Noguchi, who has immortalized his name by his many valuable discoveries in the medical circles of the world. His invaluable discoveries as a member of the famous Rockefeller Institute, the writer thinks, are known too widely to need any mention here. So let him write something of his filial piety toward his old mother and friendship toward his villagers and benefactors. All the medical communities of Japan, which received the great Japanese doctor after an absence

of fifteen years, were astir with preparations to welcome him. Dinner parties were given in his honour in Tokyo, Osaka and other big cities. Leading scholars, politicians, financiers, businessmen, etc. regarded it their honour to have their seats at a welcome party given for Dr. Noguchi. Especially, the banquet given in Minowa was the most magnificient of all. The local Governor, the President of the Medical College of Osaka, many other scholars, officials and businessmen attended the party, which were served and taken care of by many beautiful and most accomplished Geisha-girls in Osaka. Dr. Noguchi attended the party with his old mother and Mrs. and Mr. Kobayashi, his old benefactors. He thanked all the attendants for their kind invitation in a sincere speech at the begining of the banquet. Then Dr. Noguchi almost ceased to talk with any body except his old mother and the benefactors, especially his mother. Beside him, there were many people of social eminence. But, social ranks, wealth, and other glories of the world were nothing to him. "Mother," he would say, "this is very delicious. Will you just try some?" So saying the filial son would pick up something from the dishes, and give them to his old mother with his chop-sticks. Of course, such was not a good manner at a Japanese table, especially at a banquet like that. But his strong filial piety made Dr. Noguchi forget all the good manners required at such a party. He noticed no body except his mother and benefactors. He forgot that he was the guest of honour at the big party. He also forgot that he was a doctor of world-wide fame. He only remembered that he was the beloved son of the old country woman, who sat beside him, and that he was once taught by the old man Kobayashi. He talked and talked with his old mother, giving now and then a few kind words to Mr. and Mrs. Kobayashi. All the attendants saw that there was no longer Dr. Noguchi, but only a filial countryman caressing his old mother. They were all moved by the pathetic sight. It is said that as to Yachiyo of Tondaya, the most famous geisha girl of Osaka at that time, was so deeply moved by the sight that she burst out crying in spite of herself, because she had lost her mother while a little girl, and had always missed her sorely.

The peerage and fine manshion offered him by the Republic of Chili, the Nobel prize, the professorship at Cambridge and Paris universities, the high position and big pay offered by the British Government were to the filial son Seisaku no more valuable than pebbles on a country road, when compared with his old mother. Filial piety is, however, by no means the only virtue he has. It is said that on the day of his return to his native village, an old man, who was kind to Dr. Noguchi in his boyhood, called on him to congratulate on his great success. Dr. Noguchi knelt down on the wooden floor

to say sayonara. The old man, who was a poor peasant, was greatly surprised, and said, "Don't do that, please; you are now a Doctor of world wide fame." "Oh, no," said Dr. Noguchi smilingly, "I am the Seisaku, who received many kindnesses from you."

There are many Japanese, who have earned for themselves a big fame abroad. But those who remain as modest as in their dark days in spite of their great achievements are very rare.

Dr. Hideyo Noguchi is a man, of whom Japan can be proud of from every point of view.

M. MITA.

THE CICADA

Gay cicada in the tree,
Thrilling forth thy melody,
Pensively I list to thee,
Bringing in thy lays
Thoughts of other days.

Longings deep within me rise
For the land that yonder lies
With its sunlit azure skies,
For the friends that yearn
Waiting my return.

Gay cicada, may there be
In thy song a prophecy
Of that time when, glad and free,
I shall stand once more
On fair Nippon's shore.

A. R. ZORN.

CEYLON NOTES

THE subject that is now engaging the attention of every section of the community in the Island is the proposed establishment of a Ceylon University. At present the Island possesses only a University College, but it is now felt that in keeping with the progress the Island has registered during the last quarter of a century or so, a University is essential for the future welfare of the Island. There is a tendency in a certain quarter to favour the establishment in Ceylon of a University to serve just the bare means of obtaining a few degress. They clamour for the University to be established in Colombo.

But on the other hand those who have the future welfare of the Island at heart think that if Ceylon is to have a University worthy of her name, it should be a Residential one, and that if it were to be established in the City, which has already become far too congested, it would be difficult to find room to satisfy the conditions of a Residential University. This made the question of a site a very controversial one. The Government, therefore, appointed a special Committee who in an elaborate report recommended a site near the historic Buddhist town of Kandy. This decision has been criticised by a section of the people who are chiefly Christians. They want only a city site. The chief reason why they object to Kandy is because they fear that if the University is established there, it will have a predominant Buddhist influence. Happily, however, the Government is on the side of the majority who, quite aware of the needs of the country, urge the establishment of the University near Kandy as recommended by the Committee. The matter will be finally decided in the Legislative Council and the decision is looked forward to with great interest.

INDIA'S IMMORTAL GIFT TO CEYLON

Next to Wesak, the Birthday of Lord Buddha, the Poson full-moon day ranks in popularity and importance in the calendar of Buddhist festivals in Ceylon. With the decline of the power of the Sinhalese and the growing influence of the Europeans and the decay of Buddhism in the Island, these festivals suffered in popularity. But with the recent re-awakening of the consciousness of the people and the resuscitation of national ideals and customs, these festivals are once more asserting themselves. The restoration of the ancient and sacred ruins of Anuradhapura, Plonnaruwa, Tissamaharama, Mutiyangana and Seruwawila, has given a fresh zest to the religious spirit of the people which is reflected in the thousands of pilgrims who pass through Colombo on their way to one or either of these shrines.

The celebration of this festival, which commemorates the introduction of Buddhism to Ceylon, by the Royal Priest

Mahinda, the son of Asoka, this year was on a grander scale than on previous occasions. For the first time the Government declared the day a public holiday and this helped to swell the ranks of pilgrims who went to the different temples in the Island. Large numbers of people besides Government servants observed the "Astangha Sila" on the occasion and the temples were crowded. The streets did not display the illuminations and the decorations as on Wesak night, but the temples were joyously decked and lighted. A gorgeous procession, as in previous years, paraded some of the Colombo streets commemorating thereby the regal procession that wont to go in the ancient days with the golden life-sized image of Mahinda from Anuradhapura, to Mihintale, the scene of his labours.

MEMORABLE MIHINTALE

Mihintale, in Anuradhapura, where for the first time the Royal Apostle set foot in Ceylon was the cynosure of most devotees. The other Buddhist temples were not devoid of pilgrims. Mihintale is today crowned with enormous boulders piled on upon the other and covered with forest. Here is a Dagoba built in memory of that great apostle and in which his relics are enshrined. Another interesting thing on this rock mountain is the "Naga Pokuna" on a large ledge of rock where a spring oozes through a crevice. At the back of this huge cistern is carved in relief a five-headed cobra, about seven feet in length, as if it were rising out of the water. It holds ample water, and even during the hottest weather has an adequate supply. The summit of this ancient hill was a hive of cells in the olden days when Arahants lived in meditation and the Royal Apostle led his pious life.

THE DONDRA FESTIVAL

Another important Buddhist event in our little Island was the Dondra festival which began this week and lasted seven days. During the olden days when the festival was in the height of its glory, the present townlet of Dondra was a wellknown city, peopled by a large population, and known as Devinuwara, the City of the Gods. It had then eighteen streets and a large number of artificial ponds for people to bathe in. Even now traces of these are evident, and up to the time of the Portuguese the place was known as Devinuwara. Although the ceremonies are now being conducted entirely by the Buddhists, it is apparent that at one time this festival too had a predominant Hindu element. As a centre of pilgrimage it once rivalled even Adam's Peak. History attributes the origin of this festival to Parakrama Bahu the Fifth, who reigned at Dambadeniya about seven centuries ago, and who ordered on account of the dilapidated condition of the place that an annual festival should be held at Dondra in honour of the God Vishnu.

A POPULAR FAIR

The Dondra perahera is conducted practically on the same

lines as the famous one at Kandy. It lasts for seven days, and each day elephants, musicians, dancers and acrobats, accompanied by the officials of the temple parade the streets. In the olden days the perahera covered no less than eighteen streets, but now it is compelled to be content with winding its weary way along a single road which runs through the townlet. On the seventh day the perahera ends with the usual water-cutting ceremony.

Of late the fair which is held at Dondra during the perahera week has assumed even greater importance than the perahera itself. Every article produced in Ceylon can be bought here. The popularity and the patronage extended to the fair, each year, is so great that it has come to be known as one of the biggest in the East.

The Esala full-moon day, on which this historic perahera begins, marks several historical events which are particularly Buddhist. It is recorded that five important events occurred on this day. These are:— (1) Queen Maya's dream of the white elephant, which when interpreted foretold the birth of the Buddha, (2) The great Renunciation by Prince Siddharatha when he left the World to become the Buddha, (3) The first sermon by the Buddha under the Bodhi tree after his Englightenment, (4) The annual ceremony of Wass-elabima, and (5) The enshrining of Relics in the Ruwanweli Dagoba.

CHRISTIAN METHODS

In spite of the recent Buddhist revival and the several Buddhist associations now functioning in the Island with the noble purpose of keeping a lively interest in all matters pertaining to Buddhism, the Christian Missionaries are yet bent on their old destructive programme, little knowing the consequence. The action of Mr. F. A. Obeysekera, the Legislative Councillor for the Matara District, in supporting a vote of Rs. 2,000 for a new Buddhist school at Weligama, has been the subject of lively correspondence between Mr. Obeysekera and his parish priest, the Rev. W. N. Gurney. Rev. Gurney writes:— I understand you gave Rs. 2,000 towards the New Buddhist English School at Weligama. If this is so, I must tell you that I think I am entitled to ask you for some explanation. I am told you are a Churchman, and Weligama is situated in the parish of Matara — of which I am the Priest in charge. I think it is indisputable that the new Buddhist school is distinctly "Anti-Christian," and is being erected as an opposition establishment in Weligama.

A POINTED REPLY

Mr. Obeyselera in the course of his reply states:—"Are you aware that Buddhists consider that their children are as much entitled to religious training as those of Christians? Are you aware that they have, in the past, only sent their children for education to places which inevitably have a proselytising tendency, because they were left with no option? Are you aware that, however valuable the edu-

cation work done by Christian Missionaries in the past, Buddhists decline to be spoon-fed any longer..... Whatever our private religious beliefs may be, we must know that to steal children from their parents by set design, trading on the difficulties that confront parents who wish to secure education for their children, is more criminal than the conduct of men who daily go to jail when misfortune drives them to theft.

"Casuistry alone can justify such conduct. The doctrine that the end justifies the means has been responsible for much wrong, but few wrongs can be greater than that perpetrated by this studied campaign to education imparted only in Christian schools. I can be no party to such criminal conduct."

This correspondence reflects to a large extent the strange attitude of the Christians towards the aspirations of the Buddhists who form nearly three-fourths of the population of the Island, and the difficulties which the Buddhists have to face in educating their children on Buddhist lines.

V. DE S.

AN ANIMALS'S CHARTER

We believe that animals are put here to use, but not abuse; that they have some rights for their valuable services, just as we have; and that the following draft may meet with a general approval of all those who are interested in the cause of humanity:

1. That animals need masters whom they can love and trust, and who will give them a home and proper feeding.
2. That the measure of loads or works must be determind according to the condition of the working animals, the vehicles, the roads, and the weathers.
3. That, after a day's good labor, the animal must be allowed plenty of liberty for needful rest and exercise.
4. That calves should not be seperated from their mothers until they get their proper share of the milk.
5. That it is wrong to imprison animals and birds in cages, when that imprisonment is wholly undeserved.
6. That it is wrong to inflict suffering upon animals for any purpose other than their own individual benefit.
7. That it is wrong to hunt innocent animals of any kind.
8. That it is wrong to catch live animals in traps that involve cruelty.
9. That it is wrong to force any animal to perform unnatural tricks by methods involving cruelty.
10. That it is not within reason to follow the heartless fashion of docking a horse's tail, or that of clipping a dog's ears.

BHAGAT RAM.

NOTES

Streets of Tokyo

Though Tokyo is notorious for its bad streets, it is not the result of any faults on the part of the Municipal authorities, the scanty budget for their improvement being solely responsible therefor, says Dr. Maki, Chief of the Bureau of Roads and Streets of the Municipal Office. According to him, there is in Tokyo about 260 *ri* (about 650 miles) of streets, which is nearly equal in their total milage to the average length of the roads owned by a prefecture. Of the 260 *ri*, 8 *ri* (about 20 miles) belongs to the Government, 15 *ri* (about 37 miles) to the Tokyo Prefecture, and the rest to the city. These streets cover 2,800,000 *tsubo*, or about 12 per cent. of the total area of the city, of which 740,000 *tsubo* is graveled and 270,000 *tsubo* asphalted, while 800,000 *tsubo* is used for the street car railways and 70,000 for the canals, the rest being left in an unimproved condition. It is a widely accepted rule that a modern city must allot at least 25 per cent. of its total area for its streets. The great quake-fire of September, 1923, destroyed the greater part of the down town, covering 40 per cent. of the total area of the city and 65 per cent of the total area of the streets in Tokyo. After the great confusion following the earthquake, the Rehabilitation Bureau authorities passed a plan for increasing the area of the streets from 2,800,000 *tsubo* as at present, to at least 3,800,000 *tsubo*, which means 17 per cent. of the total area of the city. If we take into our consideration the districts destroyed by the quake-fire of 1923 only, the area of the streets to be newly constructed therein, will occupy about 27 per cent. of the districts in question. But, if the whole area of Tokyo is taken into consideration, it will make only a poor comparison with Paris, where they have 27 per cent of the total area of the city for the streets, Philadelphia, where they have 35 per cent., Washington, where they have 43 per cent. and even with London, where they have only 21 or 22 per cent., because the city is older in its construction than any of those foreign cities. Now for the maintenance of the streets, the Municipal Office of Tokyo decided to spend about 6,000,000 *Yen* for the twelve months beginning April last, i. e. for the current fiscal year. A big portion of the 6,000,000 *Yen* is for the maintenance of the graveled streets, covering 740,000 *tsubo* of area, because every *tsubo* of it requires 1.23 *Yen* worth of gravel a year, whereas about 0.15 *Yen* is enough for the maintenance of every *tsubo* of graveled streets in the suburban districts. Meantime, the maintenance of the asphalted streets, which occupy about 300,000 *tsubo*, requires 280,000 *Yen* annually. Besides 600,000 *Yen* is needed for watering the streets larger than 24 feet in

their width, and 400,000 *Yen* for dredging canals, whose beds are becoming higher at the rate of about 6 inches every year because of the mud getting into those canals on rainy days. By the end of this year, the area of the asphalted streets will be increased to 420,000 *tsubo*, or 15 per cent. of the total area of the streets in the city, while that of the graveled streets to nearly 700,000 *tsubo*, or 25 per cent. The immediate question for the Tokyo citizens is what to do with the remaining 60 per cent. Moreover, as above stated the Rehabilitation Bureau has a plan to increase the total area of the streets of the new Tokyo by 1,000,000 *tsubo*, making it 3,800,000 *tsubo* in all. Of the 1,000,000 *tsubo*, 300,000 *tsubo* is for the bluff, or Yamanote, of the city and must be asphalted at the cost of 9,000,000 *Yen* on the completion of the rehabilitation plan. By that time, all the streets with the width between 18 and 30 feet, of which we have 1,500,000 *tsubo* throughout the city, which are in so poor a condition that they also need a fundamental repair work with asphalt, will cost about 60,000,000 *Yen*. This means that the citizens of Tokyo must pay about 70,000,000 *Yen* in the near future, if they wish to have the streets of the city in a good condition. At present, the Municipal Office is spending about 2,800,000 *Yen* for the improvement of the streets only, or one-twentyfifth of 70,000,000 *Yen*, which is needed immediately.

Land Tax Paid by Farmers

While out of power, the Seiyukai had time and again declared that on the event of taking the reins of government in its hands it would transfer the land tax amounting to 66 million yen from the revenue of the central government to that of the local governments, so that the farmers and peasants might be relieved of a considerable portion of the heavy financial burden they have to bear. Now the party is in power, it must keep and carry out the pledge in question and is making deliberate studies to realize it. At a recent Cabinet meeting, the Finance Minister Mitsuchi stated that in order to make good the big decrease in the State's revenue resulting from the transfer of the land tax, the Government must suspend its subsidy to the local governments amounting to 23,400,000 Yen. If so, it must be said that some part of the object, which the transfer of the land tax is planned for, is already lost; for, while it gives some money to the local governments, it takes back about half of it from them. Moreover, it is very doubtful if the plan will, when realized, really benefit the peasants in general, as Premier Tanaka says it will. Because, according to the latest statistics, there are in our country 11,160,690 farmers, of which only six per cent are paying more than 10,000 Yen a year for the land tax; 15 between 5,000 and 10,000 Yen; 181 between 2,000 and 5,000 Yen; 659 between 1,000 and 2,000

Yen; 2,903 between 500 and 1,000 Yen; 17,115 between 200 and 500 Yen; 46,618 between 100 and 200 Yen; and 136,605 between 50 and 100 Yen. Meantime, the peasants who are paying less than 20 sen of land tax annually are numbered at 2,173,964, those paying between 20 and 50 sen being numbered at 1,186,825. The total number of peasants paying less than 3 Yen a year is in excess of 8,000,000. In view of such a situation, it is a question whether the transfer of the land tax to local expenditure will benefit small farmers to any marked extent.

Making Land Owners of Tenants

The transfer of the land tax to the local governments, and the conversion of tenants into land owners are among the most prominent agricultural policies of the Seiyukai Government. Considering the serious turn that all the tenant troubles of our country are taking of late, the Government authorities have drafted a plan to convert one-third of the peasants into independent farmers within 35 years to come at the total expenditure of 2,800,000,000 Yen. According to the Agricultural authorities, there are in Japan about 2,400,000 *cho* of paddy fields in good order, and the Government's plan is to make all the tenants, living on about 600,000 *cho*, owners of the fields they are working on. The plan is theoretically good in its aim, but is not considered by many economists to be practically wise. They fear that it will benefit only those land owners, who are sick of the ever increasing troubles with their tenants and are only too willing to get rid of their land. Besides it is feared that the Government plan will raise the price of paddy fields, greatly adding to the disadvantage of the tenant peasants desirous to buy land.

Noted Critic on Prostitution System

Voices are raised recently in various quarters of Japan for the abolition of the public prostitution system. And every now and then news comes from many districts of keepers of prostitution houses having freed the poor women in their houses from their dishonourable profession for nothing or on very generous terms. Yet, many of our religionists, educationists, politicians and social workers, including a goodly number of ladies, who have started the movement to abolish the public prostitution system, are unsatisfied with the slow progress made in it. They say that with such a shameful system, Japan deserves no seat among the civilized countries of the world. Mr. Motoyuki Takabatake, a noted critic and scholar, says, however, that he is not so sure of it. He declares that it is only vanity of those modern Japanese to say all bad things about our public prostitution system. It is a fallacy to say public prostitution is shameful,

but private one is not. They are both shameful. The critic goes on to declare that the fundamental mistake with the leaders and promoters of the movement against public prostitution system is that they are waging the campaign from the moral standpoint only. For instance about 500 ladies who assembled at the Y.M.C.A. Hall of Tokyo for several days in July last, gave vent to their opinion urging the immediate abolition of the shameful system. But none of them studied why those poor women had to barter themselves for money. Mr. Takabatake says in conclusion that Japan need not be ashamed of her prostitution system, or of anything else, until all the western countries have entirely discarded their private prostitutes and other social evils.

Sayonara, Japan!

"I am leaving Japan, perhaps not to revisit again. I am very glad to see the great achievements Japan has accomplished in the fifty years in the past. And yet, my heart aches, when I think of the great number of the young people of Japan imitating the weak points of the west almost unconditionally, forgetting their own greatness.

"I beseech you, my friends in Japan,—religionists, politicians and school teachers—that you will not fail to culture the great national spirit of Japan in the tender hearts of your young men. I leave Japan with heartfelt wishes for her prosperity and Banzai's for her greatness in all the time to come."

The above is a message left to our people by Dr. William Griffis, the famous American scholar and writer, who recently revisited Japan after half a century. It is a sound piece of advice, which all people, especially young men and women of Japan, should always bear in mind.

Japanese Dolls for American Children

To return the good will of American children towards Japanese young folks shown in the gift of dolls, a plan is now on foot to send Japanese dolls to America. According to it, fifty dolls will be sent to be distributed among the fortyeight States and the District of Columbia, one being intended as a reserve. One of the dolls will be given by Princess Teru, daughter of the Emperor, and will head the party of the doll messengers of peace and good-will. Each doll will be about two and half feet high, made of painted wood, have movable hands and feets and cost about 150 yen. It will be clothed with a suit made of bright-coloured *yuzen* silk, which will cost another 150 *yen*, and carry with it such effects as a pair of wooden clogs, an umbrella, a chest of drawers, a mirror-stand and so forth, which altogether mean the outlay of 50 *yen*. The fund needed in the realization of this interesting plan will be met by subscriptions of one sen each from school children throughout the Empire. When all the dolls are ready,

they will be exhibited at Tokyo and given a formal farewell party on November 3, the Memorial Day for the Emperor Meiji, and will be shipped to America to arrive in time for Christmas.

Western Ignorance of Japan

Dr. M. Sawayanagi, formerly President of the Imperial University of Kyoto, who is one of our valued contributors, has lately been visiting Canada. As President of the Imperial Educational Association of Japan, he went there to represent the Japanese educationists at the convention of the World Federation of Education Associations, which was held at Toronto in August. At the opening session of the convention, Dr. Sawayanagi delivered a speech, in the course of which he impressed his audience by declaring: "Western peoples do not know Japan as well as Japan knows the West."

The eminent speaker emphasized the idea of brotherhood which he said depended mainly on education. He went on to say that Japan was second to none in creating an international mind in her children. Already her school text-books set forth the full meaning of the League of Nations. He expressed his belief in teaching history and geography and pointed out that it was not well to glorify one's country at the expense of others. He believed that a world-wide revision of history and text-books was advisable for the cultivation of international good will.

Study of Mahayana Buddhism

One of the several great Buddhist scholars of international fame, in the possession of whom Japan can justly be proud of, is Dr. Taiken Kimura, Professor of Indian Philosophy in the College of Literature of the Imperial University of Tokyo. He is the author of several valuable books dealing with Indian philosophy and religions and is particularly at home with the Mahayana school of Buddhism. In order to prosecute his study in this particular subject further, Dr. Kimura recently severed his connections with the Toyo, Komazawa and Rissho Universities and has been spending all his time, except that given to the Imperial University, in research work. During last summer, he retired to the Koyasan Monastery and pursued his studies in the solitude of that sacred precinct. It may be mentioned by the way that we have been favoured by this great scholar with an article entitled "Women in Buddha's Eye," and it is our hope to publish it in the near future.

An Anglo-French Dictionary of Buddhism

In our preceding issue, we quoted from the *Japan Advertiser* an interesting report that Dr. Sylvain Levi, of the College of France, intends to publish an Anglo-French dictionary of Buddhism. We now learn to our pleasure that the report is true. Dr. Levi, who

is a great authority on Indian philosophy, came to Japan some time ago to work for the Franco-Japanese Cultural Institute, and has since February last been giving lectures on Kucha and Indian civilization in the College of Literature of the Imperial University of Tokyo. In collaboration with some Japanese scholars, he is now engaged in the compilation of the above-mentioned dictionary. Aided by Dr. J. Takakusu, he is also busy at work in the translation of Vijnaptimatrata-trimsaka. There is no doubt that when completed and published, both works, especially the former, will greatly contribute to the world's knowledge of Buddhism.

Buddhist Summer School for Girls

As in preceding years, during the past hot season summer schools were held at many places in Japan by Buddhist workers and leaders. One of the most interesting of these was one which was organized under the auspices of the Y.W.B.A. for girls at a beautiful and quiet village near Gotemba at the foot of Mt. Fuji. Opened on August 6, it ran for two weeks, in the course of which cooking and handicraft were taught by experienced teachers, while lectures were given by Dr. J. Takakusu and the Rev. Eiso Mamiya. The school was largely attended and it is believed that all those who were so fortunate as to attend it have been very much benefited both physically and spiritually.

Foreigners Studying Buddhism

An interesting and significant fact is that foreigners studying Buddhism are steadily though slowly increasing in number. Recently one American left this country after studying Buddhism and another arrived to study it. The following quotations from the press give particulars thereanent :—

Miss Elen B. Chapin, 28-year old American woman, who has been studying Buddhism four months under the Rev. Hashimoto, priest of Yakushiji, Yamato province, of Hosso sect, left Kobe aboard the N.Y.K. liner *Kitano Maru* on August 4. Miss Chapin expects to visit several Buddhist places of note in India, spending two months for the purpose.

While she was being given a rousing send-off at the pier in Kobe, Miss Chapin said to a *Mainichi* reporter: "Since I began studying Buddhism, I found something in it which cannot be enjoyed by studying Christianity. I shall go to India and further study Buddhism in the hope of sharing the joy with others."

Mr. William E. McGuffin, 38 years old, formerly a salesman of Detroit, Michigan, who became a student of Oriental religions a whole year ago, arrived in Yokohama on August 18 and announced that Buddhism is a far better religion than Christianity. He intends to study it at the West Hongan Temple, Kyoto.

"Buddhism," he told ship reporters at Yokohama, "is a more logical and rational re-

ligion than Christianity. Buddhism is enlightenment in itself. It is more profound than Christianity, therefore it offers something to the human being. These are the reasons I came to Japan to study Buddhism."

"Christianity of the present day," he went on, "is not the same as the ancient and original Christianity. It has undergone sweeping changes during the course of the centuries. These changes have made it a ridiculous thing to modern people, who recently have begun to reason things out and analyze their religions.

"Unless the Christianity of the present undergoes some radical change," Mr. McGuffin continued, "it will lose its influence among the peoples of the world, although not many years ago belief in it was all but blind. Those who watch the way Christianity is moving will notice that the religion is very, very slowly changing to harmonize with contemporary ideas in the Christian nations. This is not my opinion but that of Christian ministers who met me the day before I sailed from Honolulu."

Mr. McGuffin said that he could not find solace in Christianity as it exists today. Recently his wife died. He declared that event had a great deal to do with sending him to Japan to study Buddhism. He has no plans and does not know how long he will remain here. He hopes to be able to become a Buddhist priest and devote his life to propagating the Buddhist religion in Hawaii.

Minor News Items

The Municipal authorities of Kyoto have completed a plan to hold an exposition in commemoration of the Coronation, which will be held in that city during the autumn of next year. According to the plan the exposition will be held on a large scale from September 20, to December 25, 1928, at the estimated cost of 4,170,000 *yen*. The total acreage of the site for the exhibition will be 110,000 *tsubo*, building area 25,000 *tsubo*, and length of show cases five and a half miles.

According to a police report, there are at present in Tokyo at least 151 Japanese women married to foreigners, and about 50 foreign women married to Japanese. These include the officially registered marriages only, and it is believed that there are at least 150 Japanese women wedded to foreigners but who are not registered as such. The children of mixed blood number well over 300, about 50 per cent of whom are boys. Of these, those born of Japanese and Chinese parents number 138, and the remainder are of European or American descent on one side, and Japanese on the other.